Volume XXIV JANUARY 1934 *Number 1*

The Chicago Theological Seminary

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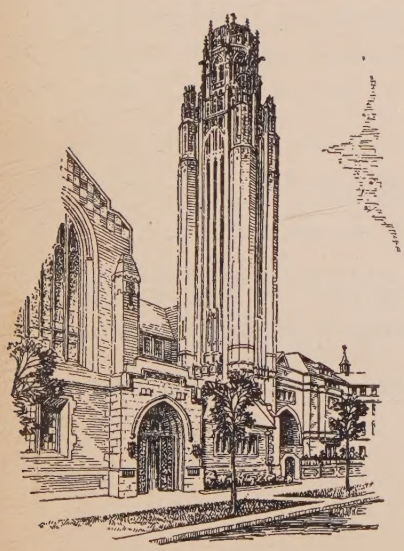

CHRISTIAN PERFECTIONISM

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Published Four Times a Year, January, March, May, and November, by The Chicago Theological Seminary, 5757 University Avenue, Chicago, Illinois.

Entered as second-class matter April 24, 1919, at the Post Office at Chicago, Illinois, under the Act of Congress August 24, 1912.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized April 17, 1922.

The Chicago Theological Seminary

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FRED EASTMAN, *Editor*

Volume XXIV JANUARY 1934 *Number 1*

Tomorrow's World

By ALBERT W. PALMER

(*An address before the Chicago Theological Faculties Union, December 8, 1933*)

WHAT will tomorrow's world be like? What will be the minister's part in it? In view of all this, what sort of theological education ought we to be providing for the minister of tomorrow?

There are several interesting alternative answers to the question as to what tomorrow's world will prove to be. Three of these alternatives are decidedly unpromising for the church. First of all, we may plunge into the madness of another great world-war. Observers like Frank A. Simonds frankly predict this and there is much to support their pessimism. The successive breakdowns of international conferences, the withdrawals from the League of Nations, the failure to disarm, the cynical ignoring of the Kellogg Pact, and the belligerent mood of Germany under Hitler, all give ample grounds for fear of war. Judging from the destructive effects of the last war, another war could hardly result in anything short of anarchy. A complete breakdown of civilization and new dark ages might easily result.

Another alternative, perhaps growing out of war or the threat of it, might be fascism—a seizing of authority by the powerful classes and the setting up of a "totalitarian" state on the Hitler model with nationalism frankly established as practically a state-religion and all nonconformity rigidly suppressed. Or the pendulum might swing the other way and, in place of or in reaction against fascism, give us communism. In case of any dictatorship the religion of Jesus, as we conceive of it, would fare badly and the church would practically cease to function, or at least cease to be free and prophetic.

The place of the minister in such a tomorrow, and the best training for him to receive, are both quite obvious. He would become the proscribed and persecuted teacher of "dangerous thoughts" and subversive doctrines, compelled to operate as secretly as did the Christian teachers of pagan Rome. Christianity would be driven into some equivalent for the catacombs or continue to exist only as a secret and perhaps decreasingly understood tradition, as happened to the Nestorian faith in China or to seventeenth-century Catholicism of Japan.

To train ministers for such a tomorrow would be a heroic task indeed! It might involve celibacy, so that the Christian

teacher might have given no hostages to fortune. Discipline in enduring hardship would be essential, and training in the techniques of secret propaganda. The educational preparation might largely stress the committing to memory of the classic literature of religion—perhaps Smith and Goodspeed's *Short Bible!*—and the biographies of the great heroic figures of Christian tradition such as St. Francis of Assisi, Joan of Arc, the Pilgrim Fathers, John Wesley, David Livingston, and others. Such a religious tradition, even with all books burned and churches destroyed, might survive beneath the surface for several generations and finally after the new dark ages, reappear to bless the world with its deathless message.

But let us suppose a more hopeful tomorrow! Escaping the three tragic alternatives just mentioned, let us assume that in truer fulfilment of our national history and character we move forward into the kind of planned economy toward which we are at present struggling. What will tomorrow be like as a reasonable evolution out of the conditions and trends of today?

Unquestionably, unless civilization breaks down in war and chaos, we shall go forward to a world of still greater scientific and mechanical achievement—better housing, better transportation, greater production, undreamed-of comforts and conveniences. Along with this, providing more equitable distribution and more widespread security, will go a planned economy. We are probably headed for a great development of insurance against old age, unemployment, and sickness, and of socialized medicine. More co-operative living—better schools, organized recreation, and extensive adult educational programs, also lie ahead if civilization survives at all.

Such a co-operative life, based in a planned economy, will provide increasing leisure time and better health conditions and will still further lengthen the average lifetime so that there will be relatively fewer children and more mature and aged people. Will these old people be querulous, disillusioned, hard and fixed, or will they be of the type which grows mellower with age, attaining deeper insight, patience, and sympathy with others?

The civilization toward which we are heading inevitably means more government and more responsibility on the governmental machinery. We may regret this and seek to distribute the load as much as possible by trade guilds, such as are foreshadowed by the N.R.A. and its codes, but all these will prove futile unless, in the background at least, there is a government of intelligence, efficiency, and integrity to enforce the codes. If civilization breaks down it will be here. Almost everything seems to depend upon the capacity of humanity to rise out of the present governmental corruption and stupidity into a new mind and will to cooperate together for the ends of the intricate civilization our scientific inventions have made possible and well-nigh inevitable.

Probably the days of great multi-millionaires are past—the drift seems certain to be in the direction of a more equal distribution of wealth. While taxes may still build great public buildings, the church will probably have to learn to operate on a modest scale—preferring freedom to grandeur, and relying on the love and support of the great masses of the people. This may mean that our cathedral building age is over. We shall have to learn how to build simply and inexpensively as those who depend on many small givers rather than on the generosity of wealthy donors. We may even learn how to utilize schools and theaters and other public buildings. It is one of the great advantages of American Christianity that over a century ago it began the great adventure

of freedom from state support and learned the wisdom of casting in its lot with the common people.

Life tomorrow will doubtless also go on toward an ever increasing world-consciousness. Modern science will bring the world yet closer together and there is bound to be a great interchange of cultural and religious ideas. Confucius, Buddha, and Mohammed will be added to the religious background of everybody who thinks about religion at all; and a larger Bible, or rather an additional canon of sacred literature, will grow up containing the best of Christian poetry and idealism of the centuries since the present canon closed, and much of the sifted literature of the world's great religions as well.

What will be the function of a minister in such a world? He will probably have to operate in it under certain very definite limitations. For one thing he will probably have even less money than formerly! I hate to say this but it is wholesome to face it. Of course there may be fewer churches and what churches there are may be more broadly based on larger blocks of population. This, together with a passing of competitive sectarian rivalries, may actually enlarge the average financial resources of the church. Let us hope so. But it will be well to expect an era of economy and simplicity in church life. The minister will also receive less momentum from his ecclesiastical connection. More will depend upon what he can himself deliver.

Accepting these limitations, what will his function be? Obviously his personal service in the cure of souls, his ministry of guidance and comfort to the individual, will remain practically undiminished. While the better ordering of economic life and the lifting of burdens of anxiety and worry through better social security will doubtless relieve something of the economic pressure and resultant fear which are now partly responsible for filling fifty-five per cent of the beds in our public institutions with mental patients, still life in tomorrow's world inevitably is going to involve stress and tension, and will therefore continue to need the resolving and comforting word of religion.

It should be distinctly noted that the service of religion to the troubled mind is not merely one of comfort. Mere acquiescence is not enough. There is also constant need for a searching analysis and constructive facing of life's dilemmas. Ministers will still be sought after and greatly beloved, who, by their preaching, and still more by personal counsel, know how to help people out of confusion and uncertainty to a pattern of organized living on the best and highest levels.

Worship, also, will remain as a distinctive function of the church, and the minister who knows how to translate religious aspiration into a noble experience of worship will not find his church deserted. This will have to rest, of course, upon a clear-headed philosophy and constructive world-view where spiritual values are supreme. But it involves also a knowledge of the great resources in symbolism, music, sacred literature, and other arts by which the service of worship may become a footpath to God. The minister who knows how to conduct a service of worship out of which people arise with a sense of inward cleansing and a feeling that they have come face to face with God and the world of the ideal, will not lack a following tomorrow any more than he does today.

The more intricate co-operative social order of tomorrow, and the tragic necessity that it function with integrity and intelligence, indicate another major responsibility of the minister in the coming world-order. He must be to a large extent the prophet and guardian of social morale. (I am here assuming that tomorrow's world will be free and idealistic enough so

that religion may take all life as its responsibility and not have to build up a separate ideal community within the larger community as did the Christians of pagan Rome or the monasteries of the dark ages.)

There will always be the danger of humanity's slipping back into a less-developed social order—a sort of "reversion to original type." However much better the planned economy of tomorrow may be, it will not be automatic. The price of maintaining any advance will be eternal vigilance on the frontier of the social ideal. A wise man said to me recently: "I wonder if these young fellows going out of our seminaries today realize the ferocity of the opposition which their social idealism will encounter at every step!" This is in line with the sober word of Secretary Wallace who, speaking before the Federal Council of Churches in Washington, said: "The expressions of the extreme left-wingers may often times be venomously cruel and brutal, but I am thinking even more of powerful business interests, steeped in the doctrines of laissez faire and survival of the fittest, which are able to hire fine intelligent men to serve short-time selfish ends by presenting their case in Washington."

Greater than the task of working out a scheme of effective co-operative living in a scientific age, is the further task of summoning the human will to its support. And in that task, the creation and maintenance of a high morale behind a more idealistic social order, the minister must have an important, perhaps a leading, part. He must see that honest, unselfish public service, interracial fair play, and world-brotherhood are built into the basic life-code of each succeeding generation. Just as, in the past, he has been the exponent of individual ethical idealism, so from now on he must be the channel for the transmission of social idealism too.

Nor can he stop there! No society is ever finished or static. It must always go on. And the minister must have something of the pioneer and explorer about him. Even if he may not always lead the advance guard, he must have a tolerant sympathy and intelligent appreciation for those brave prophetic souls who do.

For such a high task, what training? Let us summarize it very briefly: First of all he must be a scholar. No unlearned ministry will be equal to tomorrow's demands. Beyond a basic education in science, history, and literature, he must know his Bible and the great stream of religious thought and history that flows from it. Obviously, too, he must read deeply in philosophy and come to some constructive and creative faith of his own as to the deeper meaning of life and the reality and nature of God. Probably we are already emerging from the confused world-view of recent years, and as a new synthesis of science, philosophy, and religion emerges, this problem will not bulk so large as it does today.

But the minister of tomorrow must be trained in no mere bookish or academic manner. He must have the research attitude, especially in his approach to the social order and his part in it. To a larger extent than ever before the minister of tomorrow must be a sociologist in training and outlook. As a necessary and valuable balance to this, he will also need to be trained in the psychological approach to life in order that he may understand the mental strain and inner tensions of the driven soul. It will not lessen but rather reinforce his insights as a sociologist to know psychology, and as a healer of the soul he will be wiser and more understanding if he sees the social setting too. Out of the combination of these two disciplines ought to come greater tolerance, patience, insight, and ability to rise above discouragement and temporary defeat.

Above all (but how can this be taught?) the minister of tomorrow must be a mystic! Beyond the authority of sound knowledge, patient research, tolerance, and good-will, authoritative as all these qualities are and will increasingly be in tomorrow's world, there is a supreme authority which belongs only to the mystic —the "rapt seraphic fire" of an Isaiah, the poet-soul of a St. Francis, the complete devotion of a Wesley, a Gandhi, a Kagawa! If the theological school of tomorrow can add to sound scholarship and practical research this flame of mystic devotion to God and humanity, tomorrow's world will not lack an adequate spiritual leadership! Personally, I feel that this mystical side of the minister's training, if it is to be safeguarded and fruitful, delivered from the perils which beset the mystic way, must be closely associated with the supreme figure of Jesus—a mysticism of service as well as ecstasy, of communion not only with God but with the kind of God set forth in the gospel story. Only a mysticism in tune with Jesus' splendid sanity can be of use to men who need it for the inspiration and motivation of life in the face of all our modern obstacles and frustrations.

Subtlest thought may fail and learning falter,
Creeds change, forms perish, systems go,
But our human needs, they will not alter—
Christ no after age shall e'er out-grow!

The "New Deal" In Religion

By MATTHEW SPINKA

EVERY great culture is expressive of some unifying world-view or a philosophy of life. When this view dominates the minds of men, they produce the Victory of Samothrace, the Chartres Cathedral, the "Divine Comedy," and the Sistine Madonna; when this view no longer holds men together in common bonds, that culture declines and finally gives place to another.

Our Western culture may be said to go back to the Renaissance period. Whether that be a "rebirth" of the classical culture, or whether it mark the rise of an entirely new culture, as Spengler contends, makes no difference as far as its unifying world-view is concerned: its chief characteristic is individualism. The Renaissance period was the flowering time of the genius of individualism in art and learning; Protestant Reformation may be characterized as individualism in religion, or the affirmation of the liberty of conscience in matters of religion in which formerly the authority of the church held complete sway; and with the rise of the Industrial Era and of the laissez faire theory, individualistic philosophy became rampant in economics.

But the individualistic philosophy of Western culture, having produced misery for the masses and unimaginable riches for the few, gave rise to a revolt against itself. A new cultural climate supervened about the middle of the nineteenth century, characterized by collectivism. After the World War, the latter made its first major conquest in Russia, grimly and pitilessly smashing the old régime, and playing sad havoc in the rest of Europe with the hitherto dominant orthodox economic theories. Then came the world-

wide economic and financial depression which paralyzed even America, whose boasted "rugged individualism" proved impotent to cope with the problem. It was this failure of the capitalistic order of society which called forth President Roosevelt's "new deal." In the judgment of competent political economists, November 4, 1932, marks a new era in American life; America can never be the same as it had been prior to that date. But the "new deal" is symptomatic of a much greater change which is taking place. It is nothing less than that the old individualistic culture is dying, and that the future belongs to a new world-view, which seeks the well-being of the collective whole. I do not know how soon the new social order will become dominant; it may take a hundred years to build it, but it will come nevertheless.

Has religion, specifically Christianity, any concern with this change of cultural climate? Indeed it has. It cannot help being concerned, for it is in the same boat with the rest of the characteristic institutions of the Western world. It must float or sink along with them. What attitude is the church likely to assume toward this "manifest destiny" of Western culture?

In the first place, it may assume a hostile attitude toward the forces of the future, and hurl its defiance in their face. It may identify itself with the old, dying order, and as in Russia, become its last prop. Like Canute, it may cry: "thus far and no farther!" to stay the onrushing ocean—and with the same result. The church has taken that attitude before, and it may take it again. But in that event, it shall have no part in the building of the new social order. I do not think the church would be persecuted in the West as it is in Russia; it would simply cease to matter. It would then be pertinent to raise the question: Can the church survive the capitalistic order?

Or, the church may assume the policy of "watchful waiting"—it has done that often enough! I half suspect that this policy will ultimately commend itself to the wisdom of our ecclesiastical politicians.

> Then to side with Truth is noble when we share her wretched crust,
> Ere her cause bring fame and profit, and 'tis prosperous to be just,

may be excellent poetry, "But then, what is Truth, anyway?" these modern Pilates say. The church has much to lose by taking a clean-cut stand on such problematical question as the future social order; ergo, let us wait to see which way the cat will jump! In the meantime, one bird in hand is better than two in a bush. Opportunism is not unknown in the history of the church.

Finally, the church may choose to blaze the way! I wish it would! Instead of lagging behind till " 'tis prosperous to be just," it may courageously lead the way into the new era. Before the new social order can be established, enormous difficulties must be overcome. The predatory vested interests of the present day, commanding immense resources and power, cannot be expected to give up without a struggle. Russia overthrew the old régime by ruthless bloodshed; is that the only way? America adopted the method of legislation and of extraordinary presidential powers. But legislation does not change human hearts.

What is needed is a passionate devotion to the ideal of a new social order. This the church can foster more effectively than any other institution. The young generation needs something which it could believe passionately, for which it could live and work. The older generation of Christian leaders gave its devotion to the spread of liberal theology. But this will no longer prove adequate. The new generation can save itself only by a wholehearted devotion to the task of building

a better and more equitable social order; hence, it must take a clean-cut, definite, defiant stand with the forces that are making for a new world. The words of the Master that who would selfishly save his life shall lose it, fit the present moment. Only he who shall lose his life in building the new Kingdom of God shall save it.

Seeking the Face of God

By ARTHUR CUSHMAN MCGIFFERT, JR.

ONE of the achievements of the mature religious life is the ability to say, as an ancient follower of Moses once said, "This is the generation of them that seek God's face." What the psalmist saw was prophets thundering anathemas, prophets pleading for faith, prophets exploring the meaning of love, historians tracing the footprints of deity upon the sands of time.

Had a Greek been looking for the generation of them that seek his face he would have found them in the dramatists, pondering the conflict between fate and a man's responsibility; scientists formulating the laws of the human soul and providing a vocabulary for the thought and literature of science from that day to this; artists building into their temples of religion something of the lucidity, the rectitude, and four-squaredness of Truth itself.

In another generation, Rome: building a far-flung empire whose unity, peacefulness, and integrity should reflect the unity, poise, and reliability of the universe itself; organizing and assimilating the races and tribes of the then known world according to a pattern of security and permanence like that of the ancient heavens.

And Christian Europe in the Middle Ages, providing a common vehicle for an entire continent's praise and prayer; passionately devoting itself to the disinterested service of the under-privileged and disinherited in an imitation of Christ, their enraptured spirits borne aloft on wings of ecstasy, as if by some mystic discipline they might transcend the limitation of their humanity.

So in imagination one sees the procession of God in each generation. Followers of Zoroaster, their ardent souls a flame of aspiration, like the soaring fire that symbolized their deity; Indians of the East, searching for peace amid life's distracting transciency and for escape from the insatiable, unsatisfiable urgency of human desire; Confucianists working out an ethic of position conformable to the law of heaven.

A colorful and vibrant procession, this, of them that seek the face of God. Is there some pattern in the moving picture of faith that binds together Hebrews, Greeks, Romans, Christians, and the peoples across the seas? How shall we describe the religious moment that is common to them all?

Ralph Waldo Emerson once dismissed the author of *The Decline and Fall of the Roman Empire* with an incisive phrase: "The man has no shrine." The discovery of something sacred is a first major characteristic of the religious moment or experience. So dominant a characteristic is this sense of the sacred that buildings dedicated to religious purposes are known as shrines. To them the odor of sanctity clings so intimately that a sacred place

may outlive the religion that founded it, and control or localize the worship of its successor. At Aulis, for instance, the harbor where Agamemnon mobilized his thousand ships launched by the face of fair Helen of Troy, existed once an altar precinct where the king made a living sacrifice of his daughter Iphigenia to appease the gods and so have a spell of good weather in which to weigh anchor for the ten-year siege of Troy. Euripides tells about it in his two dramas, so movingly rendered into English by Gilbert Murray. And still to this day the curious traveler in Greece may see at Aulis a Christian monastery occupying a spot made sacred by that ancient sacrifice. Or visiting Sicily the same traveler will observe, protruding from the north wall of the Christian cathedral of St. Mary in Syracuse, the capitals and channellings of Doric columns which once formed the peristyle of a Greek temple dedicated to Athene.

That person we describe as religious who has some project, some individual, some cause or object to which he gives himself with complete loyalty; for whom there is something sacred that calls forth his utmost devotion. That sacred object or person represents the point at which he draws the line: I will do anything you ask me to but not that! No, I cannot desecrate that!

Another characteristic of the religionist is his sense of mystery and wonder. The little boy's remark after he had seen for the first time a human skeleton, "Why a man is just a skeleton with the meat on," has a clear ring of irreligion to it. The half-shut eye that looks so upon a human being has yet to open with wonder at the sight of men, using their creative gifts, planning, directing, achieving, as they attack problems of incredible magnitude and build up co-operative enterprises. Such a person has yet to see the stars, and, wondering at the immensity and order of the universe, its self-ballasting and recuperative qualities, feel himself dwarfed and lost in wonder; so that

> A presence still disturbs him with the joy of elevated thoughts.

To this sense of the sacred and of the wonderful must be added a third characteristic of those that seek and find the face of God. They discover inner reinforcement as they face the alien and hostile forces of life. It was the Unitarian, L. P. Jacks, who borrowed from the Roman Catholic, Baron von Hügel, the perfect simile—"There is but one way to take hold of a nettle and that is to grasp it firmly." The man who in faith and trust grasps the nettle of personal evil will find that latent power surges up enabling him to stand or to withstand trouble with maintenance of spiritual integrity and morale.

This is the inner meaning, perhaps, of the much-abused doctrine of the providence of God. We can no longer believe that the religious man is providentially kept from dashing his foot against the stone. Faith is not a kind of celestial accident preventive. But for those who, when their souls are sore troubled, both hope and trust for interior reinforcements, for them is provided strength and patience and loving insight, ennabling them to weather their trouble. Wrecked by persistent agony, a young man, a bed-ridden cripple, beat out on the anvil of his pain the following lines of verse. Note especially the last two lines.

> When the night kneels down by your bed
> In the hour of your sadness,
> Remember, O child of the mountains,
> This word of the law:
> The night is the power of God,
> Who made you for gladness;
> And your sorrows are less than your strength,
> As he foresaw.

Sacredness, wonder, reinforcement—whatever else may be added to the picture

of what we mean by religion—these three elements must not be omitted. They are the seed from which has grown the superstructure of interpretation which we call the theologies of the world's religions. They are the foundation on which and for the sake of which are reared the great institutions we name the churches. They provide the impetus and the momentum which issue in religious history and tradition. Written down, partly to relieve the inner tension of the soul, partly to fly a signal that kindred spirits will respond to, they form the Bibles of religion. But Bibles, tradition, churches, creeds remain the subordinate external elements of religion, precious, desirable, inevitable, but still the periphery and not the center of faith.

The tendency to confuse the kernel with the husk, to identify the circumference with the hub of religion accounts in part for the difficulty many contemporary observers have of seeing that ours, too, is the generation of them that seek the face of God. Yet in every age it has taken a discerning mind to see through these externals to the marching procession of God itself.

It is in loyalty to his vocation that a man today makes his immediate contact with the sacred. Duty has not lost its ancient sternness. Trusteeship, the acceptance of responsibility for lives committed to our keeping by birth or circumstance, still constrains us. The wise man does not permit the exceptions which are the meat and drink of the newspaper headlines to divert his attention from the deep sense of *noblesse oblige* which makes life a sacred business for the multitudes. Horace Bushnell spoke a word for us when, after watching the ancient presumptive sanctities tumble about him until it seemed that there was to be nothing left but a heaping ruin of Bible, creed, church, and Christ, fortified his soul and built up a vigorous, hopeful, and valiant life on the realization that, if nothing else be sacred, it is still right to do right.

And Immanuel Kant, who in these days is coming in for more than his share of ridicule, once uttered an epigram that has lost none of his original magnificence: "Two things induce the soul to reverence: the starry heavens above and the moral law within." The spring of wonder has not gone dry.

And none of us is so impoverished in friendship as not to know at least one individual who in faith and hope, grasping the nettle of trouble, has transcended pain and found, in Samuel Johnson's words,

> Some deep revealing
> Of trust and strength and calmness from above.

Multiply these individuals whom we number within the narrow range of our acquaintanceship and we have the present generation forming the procession of those that seek and find the face of God.

The Catholic church has fumbled a great principle by making it too official. There is indeed an apostolic succession. It consists of those who have discovered something sacred, something awesome, some deep resource of power. They are the true apostles, though their stations be lowly or exalted. Is the Christian assumption that Jesus is the first, the leader, the source of this succession of religious lives altogether arbitrary and far-fetched? I think not. At any rate this is so: one for whom the sense of the sacred or of the wonderful is dimmed and who has lost his hope of help, will find renewal if he turns to the great soul of Nazareth. "Why are you so polite in your school," a little boy was asked. "Oh," he explained, "our teacher just walks around and we feel as polite as anything." This parable is not too simple to remind us of the cause and the technique of the mission and spread of Christianity. In some such way continu-

ously through the generations have people in the spiritual company of Jesus discovered and recovered that which is for them sacred, mysterious, and empowering, so that they have dared to assert that they have seen the light of the knowledge of the glory of God in the face of Jesus Christ.

Christian Perfectionism

By ANTON T. BOISEN

(*Mr. Boisen is Chaplain in the Elgin State Hospital and Research Associate in the Psychology of Religion in the Chicago Theological Seminary*)

SOMEONE recently placed in my hands a little booklet entitled, *A Psycho-analytic Study of Jesus*. The major premise of this study is that Jesus showed perfectionist tendencies to a pathological degree. His morality was bleak, austere, unnatural. Any man who taught that men must be perfect as their heavenly Father is perfect must have something wrong with him. And so, after the manner of certain Freudians, the author indulges in fantastic speculations in regard to a possible Oedipus complex in the life of Jesus.

This particular book is not worth the paper it is printed on. I mention it only because it is representative of a prevalent point of view, the point of view which identifies *normal* with *average* and talks with condescending superiority about the "antiquated good-evil antithesis." Such a point of view is supported by the attitude of the scientist who takes the position that his task is merely to observe with cold detachment and to record the results of his observations according to the norms of greatest frequency. Intelligence, whatever it may be, is thus measured in terms of averages, and among medical men the term "pathological" is commonly defined as any deviation from the average even though that deviation may be useful, for the value judgment is not within the province of the "simple biologist." It is therefore not to be wondered at that when medical men turn their attention to the field of human character, as in their psychoanalytic efforts they do, they make use of the same yardstick. The normal is what most people do, and any deviation from the normal they look upon with suspicion and disfavor. Most people have their share of human frailty. A measure of frailty is therefore normal, and to say that a person is very conscientious is not praise. To be very good is, in their opinion, abnormal, and therefore pathological. A prominent lecturer on mental health thus talks about eradicating the sense of guilt just as he would the vermiform appendix. By this he apparently means not that what we call sin is merely an anachronism, a mode of behavior which once was useful but now is no longer so. He means rather, if I understand him aright, that conscience itself is an outgrown appendix and ought to be subjected to the psychoanalytic scalpel.

But medical men do not hold consistently to this interpretation of what is normative. I was interested to observe that a certain hospital superintendent who inclines to the usual medical viewpoint, took a very different position with refer-

ence to the standardization of mental hospitals when he was made chairman of the committee concerned therewith. He was interested in grading up and raising the existing standards, and in pursuance of this task he took as his norm the best he could find and he introduced a value judgment which he applied quite rigorously.

This and similar observations point to a definite conclusion. What for us is normative or "normal" is determined by our point of view. If we are merely detached observers or are content to take things as they are, we use the term "normal" in the sense of "average." But just as soon as we become intent upon accomplishing something, as soon as we cease to be mere observers and become participants in some enterprise, then our objective becomes for us the normative and we introduce the value judgment. In some form or other we use the good-bad antithesis.

Now the very essence of the religious attitude lies in the commitment to some ideal or goal. According to Professor Wieman, religion is the undying fire of human aspiration. According to Professor Haydon it is the co-operative pursuit of the good—or as I should prefer to say, the *better*—life. Religion as I see it is the raising of some loyalty and its associated hierarchy of values to the cosmic level, and the attempt to make it supreme in the individual and social life. The religious man can thus never remain a detached observer in matters pertaining to the moral life. He may be cautious in his judgments of others, slow to condemn, and tolerant of differing beliefs, but never, without ceasing to be religious, can he remain content with things as they are. He must seek the good which is not yet but ought to be both in personal character and social order.

In the Christian religion we have those who are banded together on the basis of the common ideal represented by the life and teaching of Jesus. The significance of Jesus lies, then, precisely in the fact that a large portion of the human race has accepted him as the norm of perfection for their personal development and have committed themselves in some measure to the realization of his vision of a reign of love among men as the goal of their social development. His summons to be perfect even as our heavenly Father is perfect is therefore the basis and charter of the Christian enterprise. Even though his followers have fallen very far short in their accomplishments, this ideal toward which they have striven to grow has given the stamp to the Christian culture.

In the ideal of perfection represented by the life and teaching of Jesus I am particularly impressed by the primacy of love and the principle of life through death. My observation of those who are breaking or broken under the strain of moral crisis, those who are grappling with the issues of spiritual life and death, has led me to see in these two features of the life and teaching of Jesus a significance which has not received the attention it deserves.

The primacy of love will be impressed upon those who have any understanding of the problems of the mentally ill. The desire for response and approval on the part of those whom we account most worthy of love and honor seems to be the one thing supremely important to all the children of men. The sense of guilt, accepted or projected, which is the root evil in so many of the difficulties which bring men to a mental hospital, is a social judgment which they pronounce upon themselves. They judge themselves according to the standards of those whom they account most worthy of love and honor, those whose composite impress is generally represented in their idea of God. To be unable to bring one's self before the inner

bar of judgment is, for any individual, isolation and destruction, and to escape this sense of condemnation men will go through anything, even death itself. It follows, then, that our ethical standards and values are functions of our social relationships, relationships and loyalties which for most people are raised to the cosmic level and vitalized in their religion. Most people in the time of crisis tend to personalize that in the universe upon which they conceive themselves to be dependent. This fact is, I think, an inevitable consequence of the social roots of religion and of the need which it meets for love. It stands for the fact that ideals or norms of perfection do not exist for themselves alone. They have a personal reference and are functions of that which we conceive to be the highest loyalty.

The Freudians are probably right in stressing the determining influence of the parents and early guides in the moral development of any individual. Upon them the young child is dependent for support and affection in a way and to a degree which is never repeated in the course of his development. Just as he inherits from his parents a physical structure, so also he takes over from his early environment a system of loyalties and values. The early guides implant in him ideals and standards from which there is no escape except through growth into a higher loyalty and a more comprehensive understanding.

But the transmission of any ethical or religious ideal is no easy matter, and the child born in a Christian home will be very likely to try to discharge his obligations without paying the price of growth into something higher. Some may even find the task so difficult or the parental ideals so unattractive that they try to shift their loyalties and identify themselves with groups of easy standards. The criminals and delinquents make use of this method, and they are merely an extreme representation of a widespread tendency. The commonest tendency is probably that of resorting to compromises and protective devices. We tithe mint and anise and cummin in their present-day equivalents precisely because we are deficient in the weightier matters of the law. We substitute minor for major virtues. We become over-particular about outward conformity and legalistic niceties, and we build up a fixed code of "thou-shalt-nots" in order to be able to skate as close to the edge as possible without falling in. We substitute the minor for the major loyalties and become sectarian, partisan, narrowly nationalistic.

Jesus in his emphasis on love to God and love to one's neighbor goes at once to the heart of all religion and of all ethical systems. He himself had succeeded in transcending the complicated legalistic standards of his early rabbinic guides and in giving to the religion of his people its simplest and sublimest expression, not merely in his words but in his personal life.

And throughout he kept his attention focused upon the one thing all-important. He left us no code of conduct and the new age which he envisioned was to be merely the age when love should rule and the good would be unhampered by evil. His great achievement was probably that of leaving behind him a fellowship united by their common love and loyalty to him so that it could become the nucleus of the Christian church. It is important always to bear in mind that no religion, least of all Christianity, can ever persist as a mere body of teachings. It is, first of all, a group, a fellowship, and the great need of every individual is to belong to the fellowship which is for him abiding, the fellowship which includes those whom he loves.

The principle of life through death is, however, the one which is least understood. I am convinced by my observation of those who are passing through the

searching experiences of life, that Jesus was uttering here no mere poetic metaphor, but was talking out of the depths of his own experience. Just as he had found his way past the limitations of the teachings of his early rabbinic guides to the very heart of his religious heritage, so also he had been able to transcend the primary loyalties. For him, as a pious Jew, this may have been as the experience of death itself, but the experience out of which he drew the message which the entire world could accept. For him the God of the chosen people became the Love that rules the universe.

Now, many individuals in the history of the Christian church have shared with Jesus the experience of death in the sense that they make the complete surrender and commitment to some supreme loyalty. Among my patients are those who seek through some great act of renunciation to sweep away all that conflicts with their higher loyalties. Most of these have waited until the involvements are very serious, and sometimes catastrophe is an accomplished fact before they are awakened to the need of unification. There are many persons who need some means of expressing a complete renunciation and a complete commitment, something corresponding to the experience of death. The Catholic church provides for such persons in the institution of monasticism with its vows of poverty and celibacy and obedience. Many of those who enlist for the mission field are responding to some such need. They are, in so doing, solving personal problems of their own. And such solutions may be happy ones and the results satisfactory both to themselves and to society as a whole. The spectacular and dramatic features are indeed not essential, but provision for the heroic sacrifice and commitment there must be in any vital religion. The church which asks little of its people is a dead church, and the great need of liberal Christianity today is not so much for more money to draw the right kind of men into the ministry as for the sort of challenge for which they will be ready to give up all that they have.

But collectively the Christian church does not seem to have understood. The Christian nations war with each other for domination and survival. The Christian church itself is split up into competing units. Christian civilization is characterized by rampant individualism and corporate selfishness. The law of the jungle still prevails. The reign of love is still far away. And the doctrine of the cross instead of being a way of life which all the followers of Jesus must tread has become a doctrine of the atonement, according to which he gave his life in order that we might be saved from the consequences of our weakness and selfishness. The doctrine of the atonement has thus all too often become merely another protective device by which we escape the requirement of unconditional commitment to the making of the better world.

This doctrine of the cross may indeed appear to the analyst as bleak, austere, unnatural. Certainly it is not the way of the average man. But many who have put it into practice have found it the way of the abundant life. Apparently, it represents that the lesson present-day Christianity must learn is we are not to perish in the jungle.

Challenging Opportunities

By Clara E. Powell

IT IS evident today that inherited rules, customs, and standards are not adequate for the constantly changing conditions in which young people are living. Hence, there is outstanding need for constant emphasis upon inner self-direction.

It seems to me that it would help greatly if one's approach be in terms of what life may become in place of upon negative morals. If one could cause youth to realize that one cannot be happy unless one feels that one's life is in some way important; that this world is no place for drifters but that "the whole world steps aside to let the man pass who knows where he is going." If one could inspire them to catch a vision of what they might become or achieve, then all that is deepest and richest in their experience might be kindled, and in the light of such ideals and goals, rules and standards might have new meaning, and right and wrong be understood in the light of that which builds or tears down personality, or from the standpoint of the attainment of their goal. And in place of insipid, colorless persons, good, but really good-for-nothing in particular, there would be meaningful, purposeful living and the development of alert, magnetic personalities.

At every turn there are arms outstretched and voices calling in an attempt to get the attention of youth—printed material, movies, commercial entertainment, adventure, and thrills—and youth do not know which way to turn. Moreover, in many instances they have too much leisure and little or no opportunity to take responsibility. Hence, the way is uninteresting. There is no challenge. Moreover, many types of experience prove to be not only uninteresting, but disappointing, and youth ask themselves the question, "What is worth while?" Or else they come to a temporary conclusion that "nothing counts." "It's all the same." "Let's join a Suicide Club." Here youth need help and guidance in the understanding and choice of values. For though we live in constantly changing world-conditions, there are enduring values which do not change, and without some appreciation of such values, life no doubt is sordid, and meaningless, and unsatisfying. Hence, there is need for helping youth in the development of discriminating judgment; judgment based on knowledge and clear thinking.

Then, too, in the experience of youth, as well as of adults, there are crisis situations. Youth come to the parting of the ways and know not which way to take; there are obstacles and advantages in each path; but a decision must be made. Such an experience may be a conflict between loyalties; for instance, "If I am true to myself I must do this, but my parents say 'no' and I cannot hurt them." Or it may be a temptation experience, a great inner soul-conflict, such as that through which Jesus passed on the mount. It may be an experience similar to that of Jeremiah's when he heard the voice of God calling him to a task for which he did not feel himself sufficient. Such crisis experiences may either strengthen or weaken character; they may be the turning-point in one's life which either makes or breaks it. And yet, comparatively speaking, how little use is made of the opportunities there are in helping youth in this important achievement, namely, that of making choices. Too often they are not given a

chance to think for themselves or to decide on any line of action. Either everything is decided for them, which is likely to develop the immature, backboneless, jelly-fish type of personality, unable to think or act independently, or else they are controlled by imposed authority: told definitely what to do and expected to obey without question; and this procedure too often makes for the development of the slave attitude, the crushed personality. Hence, numberless youth (and adults) are immature and incapable of independent thinking or action. Strong character can never be developed in ease or by repression. It develops in the on-going process of life's experiences—where judgment must be used, where decisions must be made, where the urges within one are seeking response and satisfaction. In our schools and colleges youth are being taught to proceed according to scientific method, to observe, to assemble data, to think them through, to question and evaluate them, and to face facts squarely and courageously; and such procedure, it seems to me, should be invaluable and inescapable in our homes and churches, and in our contacts with youth generally. And in our teaching would it not be well so to present material and guide discussion that questions and doubts will arise where one has opportunity to meet them fairly and sincerely? Youth are eager for truth and why should leaders be so outstandingly on the defensive? Here I recall the words of the late President Burton of the University of Chicago, "We cannot keep religion in dry storage while all the rest of the mind is fertilized with the dew and the rain of freedom of inquiry."

I wonder if we realize to what extent we impress upon children our views, our traditions, and our prejudices, which at the time, they seemingly accept without question. But later, as they assemble facts and data, there is often inevitable conflict and they ask themselves the question "Why do I think this way?" or "Why do I feel about this as I do?" The development of habits of thinking and feeling is exceedingly important; so much is involved in the way one looks at life and the way one feels about conditions generally. Here is a person who is passing through some bitter experience in life. Which way shall he turn? As he looks at it from one angle he feels only embittered, and craves for revenge; from another angle he feels keen disappointment, grief, remorse, despair, and possibly thinks of suicide; but from yet another angle he may see that this experience may bring him to a better understanding of people, of life generally, and of himself. It may help him to be more kindly and sympathetic and may cause him finally to lose himself in service for others, and thus eventually find himself. One cannot place too much emphasis upon the development of wholesome attitudes.

Again, there is need of helping youth understand themselves so that they will not go to pieces emotionally should circumstances force them off the well-beaten track. Emotional disturbances would not be so likely to happen if one were taught to look for change, that the social order is not static, and that one has to adapt one's self and learn to make necessary adjustments. By this I do not mean passive submission. Moreover, if one were made to realize that there may be a gap between one's ambitions and one's capacity or ability; that one cannot always do that which one considers one's primary interest, but must adjust one's self in place of becoming a suspicious or embittered person, the great host of misfits, and tragic experiences, and wasted lives might be greatly lessened. And here the home and the church, as well as the school, have an opportunity and a responsibility in helping youth, in as far as possible, to understand themselves; in helping them to gain

knowledge of the various vocations; and in guiding them in the necessary preparation for the vocation they choose. Such knowledge and guidance should go far in helping them to face the facts of life courageously and to react intelligently and reasonably in place of emotionally. This will result in balance, stability, and direction, in place of confusion and bewilderment, when they are confronted with new experience.

Then, too, in one's contacts with youth, if one is observing, one will find them struggling with personal problems and difficulties and attempting in various ways to cover up what they feel to be a personal weakness or deficiency, or in some way to compensate for it. A very bashful or self-conscious person may try to overcome this or compensate for it by overaggressiveness, often to the point of rudeness. The one who is not interested in his work because it does not challenge him, may impress one as being lazy or indifferent. Then there is the one who does not play fair, and as a result has lost faith not only in himself, but in people and in life generally. We also find the person who is overcome by a feeling of inferiority; the one who is immature and cannot decide anything for himself; and the one who says, "No one understands me"; the one who takes everything personally, hence is always being hurt; the one who is moody and temperamental, on the heights today and in the depths tomorrow; the one who cannot make friends; the one with a sense of failure, not only personal failure but he may include his entire family. Then there is the one who is overcome by fear; the one with religious doubts; the one who has lost his faith entirely, hence ridicules all forms of religion; the suspicious person; the one who wants to be popular; the one who lacks emotional balance; the restless and discontented person; the one who cannot depend upon himself. These are but symptoms of underlying difficulties, and until the causes are discovered and remedied progress in one's personal development is retarded. Too often one deals with mere symptoms in place of endeavoring to find the cause within the cause and to guide youth in remedial procedure. It is much easier to give superficial advice; to praise or to blame; but adjustments cannot be made by means of praise or blame, rewards or punishments, or by the mere giving of advice. One should have, or acquire, something of youth's point of view—understand why they think and feel and look at things and respond as they do. And in conference with a youth one should be sympathetic, approachable, and willing to listen as he unfolds his story in his own way, sincerely trying to get back to what may be the root of his trouble, or to the place in his experience where he thinks he got off the track. One should not be inquisitive, or shocked, or critical as he tells his story, but help him feel that this which he considers an unusual and perhaps tragic experience is not necessarily new, but rather may be quite a common experience in the lives of many people. Very often just the uncovering of his difficulty is the only remedy needed. It fades as it is brought to light; in other words, the facing and understanding of one's problem often gives the necessary control. And in some instances the more effective procedure may be that of plunging him into some challenging task or activity. Of course many of these types of experience are more complicated and involve family or friends and may take weeks or months or longer to unravel; but such cases usually require psychiatric treatment. But on the whole, in dealing with these covered-up experiences and difficulties, through some phase of which most folk have passed, one finds that the kindly attitude, the listening attitude, and the understanding attitude, usually prove to

be the influencing attitude. Almost anyone will respond to sincere, personal, confidential interest. This does not mean that one take over the problem of another —that should never be done—but that one guide and help youth as they endeavor to find within themselves the answer to their needs. And these difficulties need not be tragic; but if rightly handled they may be turned to advantage in helping youth think through their experiences, come to a better understanding of themselves, and face difficulties and overcome them, and thus gain added self-control.

Now it seems to me that there need be nothing spectacular in this type of work or procedure. It was a part of Jesus' ordinary, everyday life. Keen was his observation and understanding of people, and he seized opportunities for helpfulness. He met people on their own ground, used their experience as a point of departure toward higher and more meaningful living. He helped them find the answer to their needs. He never staged situations but met occasions always where they arose naturally. And today, in place of attempting to create artificial situations into which we may plunge youth, if we are alert and observing and have a sincere interest in them, we shall find, I think, ample opportunity to help them in their own natural everyday experiences.

Struggling Up

By CARL S. PATTON

It is curious and needs to be accounted for—this fact, this two-sided fact: first, that there is this impulse to struggle upward, in individuals, in families, in nations, in the whole world; and second, that with all our failings and our frailties, and with all the evil that at any time remains over in the world and in ourselves, the upward struggle, in the world and in our own souls, is nevertheless such a success as it is. How can you explain that? I explain it by the fact of God. For this is one thing I mean by that little word; I mean this something in me that compels me to struggle up, and that makes me able to do it. Tired and discouraged, and beaten at this point or at that, ready to quit, and glad, sometimes, if I could, the surge of some spiritual power brings me back to the upward struggle, and brings me out victorious in it. Whatever else God is, he is this power that is struggling up in us.

Be of good courage, therefore, beloved. We fight a winning battle. The universe is on our side so long as we are struggling up.

Alumni Notes

Compiled by BENJAMIN W. ROBINSON

1933. *Robert A. Bentley* is pastor of the Alameda Park Congregational Church, Portland, Oregon.

1933. *Homer Dalrymple* has been called to Scottsbluff, Nebraska.

1933. *Fred Hall* is pastor of the Congregational Church, Avoca, Nebraska.

1933. *Henry Kroehler* is pastor of the Homewood Community Church, Homewood, Illinois.

1933. *Sam Lenters* is pastor of the Congregational Churches of Halliday, Dunn Center, and Killdeer, North Dakota.

1933. *Paul Mallory* is pastor of the First Congregational Church at Grandville, Michigan. He was ordained in the church on November 13. President Palmer preached the ordination sermon.

1933. *Clarence Reimer* is Priest in Charge, St. Mark's Episcopal Church, Milwaukee, Wisconsin.

1933. *Victor Schuldt* is Assistant Chaplain at the Elgin State Hospital, Elgin, Illinois.

1933. *Joseph Sides* is chaplain at Fort Brady, Sault Sainte Marie, Michigan.

1933. *Richard M. Steiner* is teaching at Grinnell College, Iowa.

1933. *Clayton Stowe* is pastor of the Congregational Church at Rosendale, Wisconsin. President Palmer preached his ordination sermon on November 6.

1933. *Philip VanLuven* is pastor of the Congregational Church at Ravenna, Nebraska.

1933. *J. Richard Wagner* is pastor of the Collbran Parish, Colorado.

1933. *Verdette Walters* is pastor of the Crawford Congregational Church, Chicago, Illinois.

1933. *Joseph Ward* is Assistant to the Minister and Director of Boys' Work in the First Congregational Church, Oak Park, Illinois.

1933. *Jacob Warkentin* is pastor of the Congregational Church, Humboldt, South Dakota.

1933. *Eugene Weafer* is doing graduate work in Social Science Administration at the University of Chicago.

1933. *Clyde Wilcox* is pastor of the Congregational Church, Allegan, Michigan. President Palmer preached the installation sermon on November 3.

1933. *Keenan and Margaret Sheldon* are serving a parish in Okarche, Oklahoma.

1932. *Kendrick Grobel* extended his trip in the autumn as far as Jerusalem. He met Ezra Young there. He saw Herbert May at Megiddo. He heard Stoltzfus preach in Sofia, Bulgaria. His address is Wettergasse 43, Marburg a.d. Lahn, Germany.

1930. *Lawrence and Mildred Tenhopen* are the parents of a daughter, Carol Margaret, born at Grand Rapids, Michigan, August 13. Mr. Tenhopen is pastor of the Congregational Church at Three Oaks, Michigan.

1928. *Wesley Israel and Mrs. Israel* presented three-and-a-half-year-old Laurine Marie with an eight-and-a-half-pound sister, Marilyn, on Sunday, December 3. Mr. Israel is minister of the West Ridge Community Church, Chicago.

1907. *James W. F. Davies* has accepted a call to the First Congregational Church of Waukegan, Illinois.

1876. *William I. Phillips* passed away at his home in Wheaton, Illinois, September 30, 1933.

Book Reviews

Theism and the Scientific Spirit

By Walter Marshall Horton. New York: Harpers, 1933. 231 pp. $2.00.

Metereologists have a theory that our local weather is ultimately controlled by atmospheric changes which occur in Antarctica. That is why every picnicker and farmer have a stake in the research expeditions of Sir Hubert Wilkins, Lincoln Ellsworth, and Admiral Byrd. Similarly, our thinking is affected by remote causes. Walter Horton uses five lectures on the Ayer Foundation to show the effect upon our ideas about God of remote changes in the scientific atmosphere. Bluntly put, his theme is the story of the adjustment of religion to successive dominant scientific theories, associated with the names of Copernicus, Newton, Kant, and Darwin. But to describe any of Horton's work thus bluntly is to do it injustice.

There is something suggestive of the principle of vicariousness that illumines the pages of Schweitzer's *Quest of the Historical Jesus* and Trattner's *Unravelling the Book of Books* in his treatment, for he deals with this issue between science and theology in terms of its poignant effect upon the souls of men who faced the problem. In each era he selects two thinkers who found opposite solutions of the conflict and suggests "something of the dramatic poignancy the controversy takes on" . . . . when it "appears as an inward tension in the souls of the men" themselves. The minds of Pascal and Spinoza come alive; of Thomas Paine and Swedenborg; Kant and Fichte; Romanes and Henry Drummond.

For himself, Horton belongs with the second member in each of these sets of contrasts. He will have a synthesis of science and religion, if he can—and with the help of Kant and an important contemporary Frenchman by the name of le Roy he thinks he can see the groundwork of such an intellectual structure—but in any case he will not give up his loyalty to that object of supreme devotion which is the power for good in his life, i.e., the God of religion. In this connection, it may be added, we hear more than one echo of Dr. Beckwith's arresting query in his *Idea of God:* "What kind of God do I wish to prove the existence of?"

It is fortunate that Horton is a competent thinker, for he writes so winsomely. In two capital vignettes he presents a brief personal Credo and predicts the probable fate of different classes of gods—cosmic, humanistic, and theistic.

A. C. McGiffert, Jr.

Christianity and Communism

By H. G. Wood. New York: Round Table Press. 149 pp. $2.00.

Here at the Chicago Theological Seminary we have a special interest in this book because Mr. Wood, who is warden of Woodbrooke Hall, one of the Selly Oak Colleges near Birmingham, England, was a member of our summer quarter faculty in 1931, giving courses on the "Life of Jesus" and "Living Issues in Religious Thought." He is a Quaker and a master of arts from Cambridge University.

Entirely apart from the author's connection with the Seminary, however, this is a book of vital interest to every alert minister because it deals vigorously and realistically with one of the group of pseudo-religions which are Christianity's most active competitors today. Not Buddhism, Islam, or Hinduism, but rather Nationalism, Fascism, and Communism, so far as they function as substitutes for religion, are the most dangerous foes of the religion of Jesus in contemporary life! Professor Wood's book is not a description of Communism in action but rather an analysis of the Marxian economic philosophy on which it is built. A critique of Karl Marx by a man who is at the same time profoundly sympathetic with the protest against economic wrongs which motivated Marx is especially valuable.

Those who have read with considerable questioning the acquiescence with, or at least apology for, coercion and violence implied in Reinhold Niebuhr's recent book, *Moral Man and Immoral Society*, will be especially interested in the way in which this book takes issue with Niebuhr at this point. After all, H. G.

Wood is a Quaker first of all and he does not forget his basic loyalty to the principles of pacifism and non-violence as some of the rest of us are apt to do in the heat and struggle of moral combat.

ALBERT W. PALMER

LETTERS TO GOD AND THE DEVIL

By Edward Scribner Ames. New York: Harpers, 1933. 113 pp. $1.00.

Current gossip has it that soon after publication of this book Dr. Ames received an anonymous letter of rebuke, telling him that the letter to God was an impertinence and the one to the devil was unnecessary because he would be seeing him soon anyway! We are glad, however, that this did not occur to Professor Ames in advance and thus prevent his writing these very clear-headed and stimulating sermons. In between the two letters will be found a group of thought-provoking sermons which will be a reassurance and delight to men who have made or are struggling to make their adjustment with the modern viewpoint. It will surprise many people to see how very religious the sermons of so liberal a philosopher may be. Their strength lies in the fact that although perhaps ultra-modern in their underlying assumptions they are always positive and constructive in their goal. They are completely honest but they are also motivated by aspiration and spiritual insight. They stand, therefore, as a model to men of the modern mood whose sermons sometimes fail to provide spiritual nourishment because the negative element is too predominant and the vitamins of constructive faith too few.

Dr. Ames did not invent the idea of writing letters to distinguished people. Some of us still remember in college English courses Walter Savage Landor's *Letters to Dead Authors*. His book shows, however, how an old idea can be taken over and given great vitality by being handled in a fresh and original way. I suggest that each reader of this review, before opening the book, sit down and write his own letter to God and to the devil and then compare the result with what Dr. Ames has written!

ALBERT W. PALMER

THE SOCIAL IMPLICATIONS OF THE OXFORD MOVEMENT

By William George Peck. New York: Scribner's, 1933. 346 pp. $2.50.

Several distinct, yet mutually supporting aims, dominate this brilliant volume, which takes its place with dozens of others that commemorate the hundredth anniversary of the birth of the Oxford Movement:

1. To show that the genius of the movement from the time of the publication of Newman's Tract No. 1 until the present day is to be found not in its supercilious sacerdotalism, its ceremonial meticulousness, its *rapprochement* to Rome, but in its social insights and passion and their implications.

2. To set over against the naturalistic secular humanism which has brought the world to its present despair the only principle by which a social order may be reconstructed and maintained. The imminent collapse of contemporary culture Dr. Peck takes for granted, and his picture of the end-results of a proces which, until recently, our liberal groups have sung so proudly, is done with masterly precision.

3. To re-establish the doctrine of the "supernatural" nature of man, which makes Christianity, or the Catholic faith as he likes to call it, the foe of whatever crushes human personality or breaks human fellowship, and which alone can sustain "the secret dignity without which men sink from their manhood before the challenge of life and death."

4. To point out that the doctrine of the Incarnation—the participation of God in human life and in material things, signalized still by the sacramental system—means both that asceticism (Puritanism) is wrong and that the conception of a non-moral field where Christian principles do not apply is equally wrong; and also that the church is not an instrument for the reinforcement of civil authority but rather a bearer of social faith and hope, whose authority is derived from God rather than from the state. The church is another order of society over against the state; the church denies the omnipotence of the latter, declines to "retreat to the catacombs," provides criticism, programs, initiative, and hope for the natural order of society.

5. To formulate the outlines of a Christian sociology which shall be not just the protesting cry of a social conscience but also a sociological intelligence, coming to terms with the fact that "the power age cannot continue as a profit age . . . . but only as a leisure age"; and offering criticisms of the passing order or of any proposed substitute that will be fundamental and realistic. To the end that Christian leaders may work out the social and economic implications of the alternative social order demanded by the Christian faith, which shall be at once distinct from capitalistic industrialism and materialistic communism, Dr. Peck proposes that the study of Christian sociology be made the definite pursuit of every Christian theological seminary. (He uses "sociology" in the broad sense to include not only the analysis of the processes of social living but also its goals.)

That this book should issue from the ranks of the Oxford Movement is a cause for jubilation. It should serve to rectify many a misapprehension of the character of that group. More than that it will challenge the conscience of many outside the movement and prompt them to make a re-examination of the bases of their own theology and social ethics.

A. C. McGIFFERT, JR.

THE FOUR GOSPELS
(A New Translation)

By Charles C. Torrey. New York: Harper Bros., 1933. 331 pp. $3.00.

During the many years of his long career as a scholar, Professor Torrey of Yale has applied his knowledge of Hebrew and Aramaic to the study of the Gospels. He has maintained the thesis that the Gospel writers have used Aramaic sources to a large extent. Even the Gospel of John, in his judgment, is in many sections a direct translation of an Aramaic original.

Professor Torrey's position has at least this much truth in it that Jesus himself spoke in Aramaic. This translation is an excellent one in natural, modern English. It has the special merit of suggesting what Jesus may have said in place of many of the difficult words of our standard version. These conjectures are marked with asterisks, and in the Appendix the reader may find a brief statement of reasons for the changes. The emendations are not only of keen critical value but are full of suggestion for practical religious inspiration. "Whoever will follow me, let him deny himself and take up his yoke and come with me" (Mark 8:34). "Awake and pray not to fail in the test!" in place of the usual version, "watch and pray lest you enter into temptation" (Matt. 26:41).

A possible criticism of the book is that it almost completely ignores modern study of the evolution of early Christianity. The history of the development of the various forms of the sayings of Jesus is far more than a textual question as to whether Jesus spoke exactly the words in our Gospels. There is a richness of meaning which comes into any New Testament passage when the reader becomes conscious of the mental and spiritual conflicts through which early Christians went in their endeavor to express Jesus' sayings in terms of the various new environments.

BENJAMIN W. ROBINSON

COMMUNAL PIETISM AMONG EARLY AMERICAN MORAVIANS

By Jacob John Sessler. New York: Holt, 1933. 265 pp. $3.50.

Here is a vivid portrayal, based upon original hitherto little-used sources, of one of the most sympathetic and interesting of the early German settlements in Pennsylvania—that breeding-ground of American sects! The antecedents of this group are presented uncritically, for the author still holds to the "apostolic" character of the Moravian episcopacy (p. 6), apparently unaware of the fact that the most outstanding historian of the communion, Joseph Theodore Mueller, exploded the theory as unhistorical over ten years ago. But when the author begins to treat the American phase of the movement, he manifests a thorough familiarity with his subject. The communistic life of the early Moravian community, their fervent pietism, their missionary zeal, and their irenic spirit, make it one of the most remarkable of the early American religious groups. To say that the work is well worth reading may sound stereotyped; therefore, I suggest that it is well worth perusing.

MATTHEW SPINKA

THE SOCIAL TRIUMPH OF THE EARLY CHURCH

By Shirley Jackson Case. New York: Harper & Bros., 1933. 250 pp. $2.00.

In the present volume, which comprises the Rauschenbusch Lectures delivered at the Colgate-Rochester Theological Seminary, Dean Case has undertaken the task of portraying the astounding development of the early Christian community from a group belonging to the lower stratum of society to one of established social position, from one opposed to wealth to a comparatively well-to-do class, from one rejecting the religion of the Roman State, and suffering persecution in consequence of it, to the dominant, and finally the only legal religion of the state. The author, drawing upon a wealth of contemporary material rarely possessed by other writers, substantiates his theses abundantly. In the last chapter he offers an interpretation of the church's task in relation to the society of our day, which is grounded in the actual experience of the early church. The volume is not only a genuine contribution to our knowledge of the tremendously important transition period during which Christianity became a dominant factor in the ancient world, but it also points the way how Christianity of our day may make the necessary adjustments to meet the present needs.

MATTHEW SPINKA

OUT OF MY LIFE AND THOUGHT

By Albert Schweitzer. New York: Holt, 1933. 288 pp. $2.50.

I rarely become as enthusiastic about a book as I have been in reading Schweitzer's autobiography. A recognized New Testament scholar, a distinguished musician, who out of a deeply Christian motive, at the age of thirty, determined to sacrifice his assured career in the two fields mentioned in order to give his life to the service of the Negroes in equatorial Africa as a missionary doctor, he tells the thrilling story of his life modestly and without any cant. His detention in the prison camps of France, dictated by some totally incomprehensible "military necessity" during the World War (how his work of healing the Negroes in French Africa could endanger the French interests in the World War passes all understanding!) is described without a trace of bitterness. Moreover, the author recapitulates the argument of his various books so clearly that the reader is enabled to understand their thesis even if he never read the works themselves—a feature which in itself would make the book highly valuable. But best of all, here is a personality combining a critical, even radical, tendency in theological thinking with the most genuine Christian love and devotion to the service of the lowest! The book cannot fail to prove a source of inspiration to every reader. If only there were more Schweitzers among modern Christians!

MATTHEW SPINKA

LIVES IN THE MAKING

By Henry Neumann. New York: D. Appleton, 1932. 367 pp. $2.50.

This book, as the title suggests, deals with the making of better persons; changing the quality of life. The material throughout is based on sound educational principles and is presented in a way that not only holds one's attention but challenges thinking. The author uses illustrations from life: case-study material, excerpts from writing of pupils, paragraphs and brief articles from other writers to elucidate and emphasize his points. He also gives book lists in connection with each chapter.

He contends that the remaking of life and social reconstruction must go hand in hand, that the builder grows along with the building, and that the liberating of one's self takes place in the process of helping to set free the best in others. It is a constant working of the problem at both ends. He maintains that the sure foundations of society must be based on strong personality and speaks of this high type of living as "spiritual growth."

Mediocrity is emphasized as perhaps the most outstanding obstacle to this fine quality of life: contentment with less than one's best. Hence, the need in character development of discovering and directing new interests and of releasing energies and directing them to the best uses, and of constantly keeping before youth high ideals and goals.

Several chapters are devoted to the presen-

tation of agencies and forces, which, if rightly used, should contribute to the remaking of the individual and society, such as the home, the school, the community, religion, science, literature and art, social studies; and on the other hand, social obstacles, such as poverty, war, prejudice, and ignorance. Concerning the home, such topics as constructive tendencies found in better homes, methods of dealing with growing youth, sex instruction, psychological weaning, the meaning of marriage and the ethical preparation for it, are discussed in detail.

Religion, according to the author, can make a better contribution by creating public opinion in favor of better schools; by endeavoring to make better men and women of the children's teachers; and by "arousing the teachers, inspiring parents and waking up citizens to a truer conception of civic responsibility," than by taking religion into the schools on public school time.

While aware of the contributions made by science, the danger of the wrong use of power released by scientific investigation is strongly emphasized.

The chapters on "Mental Hygiene," "Individual Differences," and "Learning by Doing" contain interesting and helpful material. And after a very fair presentation of the advantages and limitations of current procedures in measuring results, the author adds, "It is hard to see that any new or far-reaching light has been shed upon personality by the measurement literature already published. The best about men lies outside the field where measuring can be done. . . . . No matter how precise the technique of measurement becomes, a persistent doubt will arise, whether the most worth-while products of character building are capable of mathematical definition."

The book contains valuable material for teachers, ministers, parents, and for all who are interested in helping to further creative living.

CLARA E. POWELL

DRAMA IN THE CHURCH

By Fred Eastman and Louis Wilson. New York: Samuel French. 185 pp. $1.50.

The drama is destined to play an increasing part in the activities of the future parish. In this excellent book—not simply one more manual of amateur drama production—the authors have created a practical manual that sums up briefly the most important things drama groups should know for the task of "producing plays in churches—not as entertainment, but as a means of ministering to the souls of men through a great art."

The material is condensed from seven years' experience in producing religious dramas, from written experiences of the effect of the play on those who have taken part, and from study of the best books on religious drama. Particularly stimulating will be found the chapters on choosing the play, organization for production, directing, acting, publicity, the enveloping service of worship, and the religious drama tournament.

A carefully selected list of religious dramas with brief description is appended. These are for the use of adults and older young people rather than for children.

This book is the most practical and helpful one of its kind that we found.

RELIGIOUS BOOK CLUB *Bulletin*

TIDINGS OF JOY

A Christmas Play in One Act

By Elizabeth McFadden. New York or Los Angeles: Samuel French. $0.35. Royalty, $5.00 where no admission is charged, $10.00 otherwise.

The author's "Why the Chimes Rang," "The Boy Who Discovered Easter," and "Knights of the Silver Shield" have made her known wherever religious drama is presented. Simultaneously with the production of this new Christmas play she has presented upon Broadway a melodramatic thriller entitled "Double Door" which seems to be one of the hits of the season. It can be assumed, therefore, that she knows her dramaturgy. In "Tidings of Joy" she tells the story of a modern family out of work, of the despair which had settled upon it, and of how that despair was lifted and replaced by happiness by various community ministries which received their own origin from the Christ Child. It is written with delicacy and sensitiveness, and she has ingeniously contrived the introduction of several Christmas carols. I doubt that the play

will have as wide a production as "Why the Chimes Rang" because its direction seems more difficult, but those who are searching for a new and worthy Christmas play need search no longer. The star comes to rest over this new religious drama.

FRED EASTMAN

BURNT OFFERING

A Play in One Act about Jephthah's Wife

By Mary P. Hamlin. New York or Los Angeles: Samuel French. $0.35. Royalty, $5.00 where no admission is charged, $10.00 otherwise.

Those who are familiar with Mrs. Hamlin's "The Rock" and "He Came Seeing" will be eager for this new play from her pen. It is a story of the rebellion of Jephthah's wife against the sacrifice of their daughter to the god of war. It is strong in conflict, suspense, climax, and emotional power. Its dialogue is not as crisp as some of Mrs. Hamlin's earlier work. Old Testament scholars are apt to turn backward somersaults when they discover Jephthah's wife preaching a theological concept which scholars will contend could not have been in existence for centuries after the events of this play. Nevertheless, it is good theology and a strong play.

FRED EASTMAN

MOTION PICTURES AND YOUTH

(The Payne Fund Studies)

MOTION PICTURES AND YOUTH: A SUMMARY. *By W. W. Charters. Combined with* GETTING IDEAS FROM THE MOVIES. *By P. W. Holaday and George D. Stoddard. $1.50.*

MOTION PICTURES AND THE SOCIAL ATTITUDES OF CHILDREN. *By Ruth C. Peterson and L. L. Thurstone. Combined with* THE SOCIAL CONDUCT AND ATTITUDES OF MOVIE FANS. *By Frank K. Shuttleworth and Mark A. May. $2.00.*

THE EMOTIONAL RESPONSES OF CHILDREN TO THE MOTION PICTURE SITUATION. *By W. S. Dysinger and Christian A. Ruckmick. Combined with* MOTION PICTURES AND STANDARDS OF MORALITY. *By Charles C. Peters. $2.00.*

CHILDREN'S SLEEP. *By Samuel Renshaw, Vernon L. Miller, and Dorothy Marquis. $2.00.*

MOVIES AND CONDUCT. *By Herbert Blumer. $2.00.*

THE CONTENT OF MOTION PICTURES. *By Edgar Dale. Combined with* CHILDREN'S ATTENDANCE AT MOTION PICTURES. *By Dale. $2.00.*

MOVIES, DELINQUENCY, AND CRIME. *By Herbert Blumer and Philip M. Hauser. $2.00.*

BOYS, MOVIES, AND CITY STREETS. *By Paul G. Cressey and Frederick M. Thrasher. $2.00.*

HOW TO APPRECIATE MOTION PICTURES. *By Edgar Dale. $2.00.*

All of the above are published by Macmillan, New York, 1933.

Here, at last, are the monographs of the Payne Fund Studies which were the basis of the popular volume *Our Movie Made Children* by Henry James Forman and of my recent series of articles in the *Christian Century*. I spoke of them at such length in those articles that a detailed review of the published monographs is hardly necessary. As a group, they present the scientists' findings concerning the content of movies, children's attendance upon them, and the effect of that attendance upon the health, the emotions, attitudes, and conduct of the children. Those who cannot afford to buy the entire series will wish at least the summary volume by Dr. Charters, the volume entitled *Movies and Conduct* by Professor Blumer, and the one entitled *How to Appreciate Motion Pictures* by Edgar Dale. Dr. Dale lays the foundation for the motion pictures of tomorrow. His plea for a national film policy that will allow the great dramatists to express the fundamental mind of our civilization with artistic integrity is a prophetic message. Trade journals of the motion-picture industry have been inclined to treat the efforts of the Motion Picture Research Council, which instigated these studies, as simply directed to remove the dirt from pictures. Dr. Dale expresses for all of us a far higher goal. He says that we are not simply trying to secure harmless films and clean films. Harmlessness and absence of dirt are negative goals. We want *great* films, films that will not only entertain without destroying something precious, but will contribute something positive toward the upbuilding of personality and of our national social life.

In selecting these three volumes for special

recommendation I do not mean to imply any lack of importance to the others. While some of the attempts at measurement of spiritual values are not always satisfactory or convincing, there can be no doubt that every one of these monographs presents a scholarly and sincere research into some vital phase of the movie problem. Dr. Peters' chapter on "Morality and Success" is one of the most penetrating in the whole series.

The industry has already sent out publicity to women's clubs and civic organizations attacking these studies, or making light of them. One such publicity statement reveals the harrowing discovery that Mr. William H. Short, Secretary of the Motion Picture Research Council, was once a Congregational minister! Other attempts are being made, I understand, to "get something on Dr. Charters." Well, we shall have a chance to see which survives, the truth of these findings or the attacks by the industry.

FRED EASTMAN

A RABBI TAKES STOCK

By Solomon Goldman. New York: Harpers, 1931. 247 pp. $2.50.

Rabbi Goldman is a Chicago preacher of wide reputation. His background includes New York University, the Jewish Theological Seminary, and the rabbinate of the Jewish Center, Cleveland. This volume has the scholarly, liberal slant that one naturally expects a man to bring from such a background. It will serve Protestant ministers best, perhaps, as a sort of Jewish commentary or supplement to such a volume as Willett's *The Jew through the Centuries*. Lacking the latter volume's scope and unity, it adds detail, interpretation, and content to many of the points which Mr. Willett lacked space to consider more fully, or which were outside the bounds which Mr. Willett set. So, Rabbi Goldman deals with Fundamentalism in Jewish thought; with the idea of God; with racial conflict and national identity; with the world Jew; with Zionism; with Russia—all, of course, from the point of view of an educated, modern, liberal, thoroughly westernized Jew. The result is a work of which Overstreet could use such an adjective as "masterly," and of which A. Eustace Haydon could say "sincere, penetrating, forthright, and inspiring." To all of which, Amen.

CHARLES STAFFORD BROWN

THE PRESBYTERIAN CHURCHES AND THE FEDERAL UNION 1861–1869

By Lewis G. Vander Velde. Cambridge: Harvard University Press, 1932. 575 pp. $5.00.

The author feels that lay historians have neglected to study the churches and their relation to American history generally. It is his purpose to tell the story of the various Presbyterian bodies in relation to the War of Rebellion.

Many men of prominence, both in the Union and Confederate governments, were members of the Presbyterian churches. President Lincoln himself was a faithful attendant at a church of that denomination in Washington. At the beginning of the war, there were those who held that the fate of the Union depended on whether the Old-School Presbyterian church remained united or divided. Considering these facts, together with the additional fact that the source materials concerning the Presbyterians are so abundant, the historian will readily agree that the author was justified in making this extensive study.

Professor Vander Velde has written a scholarly book worthy of taking its place as the thirty-third volume in the "Harvard Historical Studies." The work is carefully annotated and indexed. There is also a very extensive bibliography. The writer employs an interesting style, occasionally ironical and frequently humorous.

The first part of the book is so condensed that the result is disappointing. One receives an erroneous idea of the Plan of Union and the causes for the division in the Presbyterian church in 1837. While it is true that theology was an important factor, slavery and the economic situation were also very pertinent. Had the author consulted the American Home Missionary Society, the American Board of Commissioners of Foreign Missions, and the Hartford Congregational House Collections of original letters, together with many of the journals of Presbyterian ministers, he would have increased the interest and value of the

book. However, it is an excellent work for which the student of American history may well be grateful.

Gordon A. Riegler

The Spirit of World Politics

By William Ernest Hocking. New York: Macmillan, 1932. 571 pp. $5.00.

This volume is an analysis of the international political situation of our present-day world presented in a sympathetic, though critical, manner. No illusory hopes are presented. Unless the reader note carefully the progress outlined, the author may be accused erroneously of pessimism.

In his critical examination of national assumptions which have governed world-relationship down to the present time, Dr. Hocking reveals the mind of a profound scholar. His analysis of the actual operations of imperialism in Egypt, Syria, and Palestine, in spite of the proximity of the League of Nations, is illuminating.

In three major points he takes issue with current governmental tendencies: first, he is opposed to any kind of determinism which resigns the affairs of the world to a contest of interest between the Powers; second, he is opposed to pragmatism in government and the belief that morals and manners are relative to time and place; third, he is opposed to the theory that government has nothing to do with ethics or general culture. He feels that the League of Nations has made a definite contribution to a world of international relationship by forcing out into the open policies which hitherto were not openly avowed. This fact, however, does not blind him to the League's limitations.

The book is set definitely against the Marxian economic interpretation of history. Dr. Hocking contends in a convincing manner, "So long as economy works through human heads, and so long as these heads have their beliefs, prides, resentments, loves, hates, just so long will our problems of economy depend for their solution on problems of social ethics." In a chaotic world witnessing the collapse of a self-sufficient economic leadership, he optimistically asserts, ". . . . we are now ready to take as the major practical principle the fact that the interests of persons are to be set above the interests of national property and domain."

Leland W. Mann

The Religious Philosophy of Baron von Hügel

By L. V. Lester-Garland. New York: Dutton, 1933. 114 pp. $1.75.

This book has been long needed by the student who desires a sympathetic introduction to the thought of the man whom Dean Inge has called "one of the deepest religious thinkers of our day." To read von Hügel is an arduous task; his often clumsy and sometimes slow-moving style discourages the patient and extended appreciation which his work so indubitably deserves.

An interpretation should be understanding as well as analytic. This is rendered difficult in von Hügel, but Lester-Garland has been successful. While he does not aim at a complete and exhaustive account, he does succeed (and this is the chief merit of his book) in relating von Hügel's thought to its metaphysical background, against the currents of modern positivism, idealism, and skepticism. Throughout are stressed the dualism of nature and supernature, the transcendence of God, the mystic's awareness as the basis of knowledge, and what Friedrich Heiler calls the *comprehensiveness* of von Hügel's view of religion.

Lester-Garland's book should serve to introduce von Hügel to a wider public; his ability to organize logically his material about the central contributions of von Hügel's thought, as well as his breadth and depth of sympathetic insight, make his work notable as an introductory interpretation of the massive and yet sensitively delicate structure of von Hügel's "mystical and positive" thought.

Roger Hazelton

The Rebel Prophet

By T. Crouther Gordon. New York: Harpers, 1932. 260 pp. $2.00.

Seminary and Divinity School students who have been privileged to study the Prophets under Professor J. M. P. Smith of Chicago University will doubtless share a memory which I cherish—the memory of the thrilling

fashion in which the teacher made Jeremiah live again. I detest and despise, abhor and abominate the first class period after lunch. In almost all such classes, I went blissfully off to sleep in spite of chewing my fingers, biting my tongue, and cartooning my fellow-sufferers. But not in Doctor Smith's classes on Jeremiah. When this book of Gordon's came to me, it brought back a flood of pleasant recollections, and a lot of genuine facts that I haven't forgotten, after all; and I went to my files and dug out the folder that contains the notes I made on Jeremiah. For a couple of hours, I sat and simply revelled in the notes I had before me. And then I had another thrill—I took this book of Gordon's, and found it to be the same sort of thing as my classwork had been, only fuller and better and free from a student's limitations. I'm trying to say that Gordon's ideas of Jeremiah, and his manner of presenting these ideas, coincide beautifully with Professor Smith's ideas. If you were never lucky enough to study Jeremiah under Smith, buy this book. If you did study under Smith, buy this book anyhow—it will tell you a lot you have forgotten, and a lot that Professor Smith never succeeded in getting through your skull at all. Jeremiah here is made to live as a rebel, an optimist, a mystic, a leader, a patriot, and a poet. Incidentally, this book was a Religious Book Club selection.

CHARLES STAFFORD BROWN

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If This Be Treason—

George Washington: The source of all evil and the ruin of half the working men of the country is drink.

Abraham Lincoln: When there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace of both those revolutions that shall have ended in that victory.

William Ewart Gladstone: There are four great scourges of mankind—drink, war, pestilence and famine; and drink has been more destructive than war, pestilence and famine combined.

Philip Snowden: I believe that the drink traffic is one of the greatest evils which curses our land today.

Thomas A. Edison: To put alcohol in the human body is like putting sand in the bearings of an engine.

Henry Ford: Only on one condition can the nation let booze come back. That is that we are willing to abolish modern industry and the motor car.

From "Christian Education"

Hammond Library Extension Service Bulletin

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in stamps upon return of the book.

It is advisable that a list of five to ten titles in their order of preference be submitted since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:

Bacon, Benjamin W.: The Gospel of the Hellenists
Cadman, S. P.: Prophets of Israel
Curry, Bruce: The Bible and the Quest of Life
Goodspeed, E. J.: The Meaning of Ephesians
Knopf, C. S.: The Old Testament Speaks
MacDonald, D. B.: Hebrew Literary Genius
Raven, C. E. and E.: Life and Teaching of Jesus Christ
Scott, A.: Living Issues in the New Testament
Torrey, C. C.: The Four Gospels

Church History:

Brown, G. K.: Italy and the Reformation
Case, S. J.: The Social Triumph of the Ancient Church
Ferm, Vergilius, ed.: Contemporary American Theology, Vol. II
Hunt, R. N. C.: Calvin
Hutchinson, Paul: The Ordeal of Western Religion
Kidd, B. J.: The Counter-Reformation
Knappen, M. M.: Two Elizabethan Puritan Diaries
Koch, Adolph: Republican Religion
Mackinnon, James: The Gospel in the Early Church
Miller, P.: Orthodoxy in Massachusetts
Peck, W. G.: Social Implications of the Oxford Movement
Spinka, Matthew: Christianity in the Balkans
Webb, C. C. J.: Study of Religious Thought in England from 1850

Science of Religion and Missions:

Breasted, J. H.: The Dawn of Conscience
Saunders, Kenneth: Whither Asia?
Schermerhorn, W. D.: The Christian Mission in the Modern World

Religion and Theology:	BAILLIE, JOHN: And Life Everlasting
	BARTH, KARL: The Epistle to the Romans
	BRASNETT, B. R.: The Infinity of God
	BROWN, W. A.: God at Work
	COOK, E. A.: Must We All Become Atheists?
	GILKEY, J. G.: What Can We Believe?
	HORTON, W. M.: Theism and the Scientific Spirit
	JONES, E. S.: Christ and Human Suffering
	MATHEWS, SHAILER: Immortality and the Cosmic Process
	MERCIER, L. J. A.: Challenge of Humanism
	POTTER, C. F.: Humanizing Religion
	WOBBERMIN, G.: The Nature of Religion
Philosophy and Psychology:	JUNG, C. G.: Modern Man in Search of a Soul
	LEUBA, J. H.: God or Man?
Practical Theology:	AMES, E. S.: Letters to God and the Devil
	BARTH, K.: Come, Holy Spirit
	BELL, B. G.: Men Wanted!
	FOSDICK, H. E.: The Hope of the World
	KELLER, ADOLPH: Karl Barth and Christian Unity
	LUNN, SIR H. S.: The Secrets of the Saints
	MACKENZIE, W. D.: Paternoster Sheen
	NOYES, M. P.: Prayers for Services
	SEARLE-BOWERS: Contemporary Religious Thinking
	SMITH, R. L.: Suburban Christians
Social Ethics:	ABRAMS, R. H.: Preachers Present Arms
	BRAMELD, T. B. H.: A Philosophical Approach to Communism
	CAMPBELL, C. M.: Towards Mental Health
	CHAFFEE, E. B.: The Protestant Churches and the Industrial Crisis
	FOSDICK-SCOTT: Toward Liquor Control
	HECKER, J. F.: Moscow Dialogues
	HECKER, J. F.: Religion and Communism
	KAGAWA, T.: Economic Foundation of World Peace
	LUMLEY, F. E.: The Propaganda Menace
	MORRISON, C. C.: The Social Gospel and the Christian Cultus
	O'CONNOR, R.: Mellon's Millions
	PAGE, KIRBY: Individualism and Socialism
	TRUEBLOOD, B. F.: The Development of the Peace Idea
	WRIGHT, QUINCY, ED.: Public Opinion and World-Politics
Religious Education:	STOCK, HARRY T.: Better Meetings for the Young Peoples Society
	STOCK, H. T.: Young People and Their Leaders
Drama:	EASTMAN, F., AND WILSON, L.: Drama in the Church

MATTHEW SPINKA, *Librarian*